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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

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(*Continued from page 260.*)

CHINESE SUPERSTITIONS CONTINUED.

IF three shocks of an earthquake are felt, the beggars throw away their gourds,' (地動三搖。花子放下瓢). This signifies that the harvest will be abundant, and the beggar will not need his calabash.

That the entrance of an Owl into a dwelling is a most unfavorable sign, has been already noticed elsewhere. 'He never comes on an errand of good omen,' (夜貓子進宅。無事不來). In like manner the chatter of a flock of crows is a sign that discordant voices will be heard (解災的咒語), after which no ill is to be apprehended. 'Let the red mouths ascend to heaven—let the white tongues enter the earth,' (赤口上天。白舌入地). The expression 'red mouth' is used to indicate bickerings; the phrase 'white tongues' denotes those who defame or injure one by 'talking behind one's back,' (背地裏的話).

The whole social life of the Chinese is regulated upon the principle that certain days, places, and conjunctions are in themselves lucky or unlucky, and the theory has been elaborated with ingenious care into one of the most gigantic systems of superstition the world has ever seen, which is as difficult of demolition as a castle in the air.

The following saying embodies the views said to have been current from very ancient times in regard to three unlucky days in each month: 'On the fifth, the fourteenth, and the twenty-third, do not venture to risk the Pill of Immortality in the furnace of *Lao Chün*,'* (初五。十四。二十三。老君爐裏。不煉丹). The Emperor Ch'ien

* Somewhat similar is the current adage: 'Do not leave home on a 7th [the 7th, 17th, or 27th of the moon] nor return on an 8th,' (七不出。八不歸).

Lung, however, who had a mind of his own, denounced this absurdity, and is supposed by a felicitous pun to have changed these from 'days to be avoided,' (忌日) into 'fortunate days,' (吉日).

This vast reserve power lodged in the speech of the One Man of the Empire, gives occasion for the proverb: 'You are like the Emperor—a golden mouth and pearly words,' (你莫非屬皇上的金口玉言). As an example of the far reaching effects of the words spoken by the Sovereign, it is related of Ch'ien Lung—who seems like Frederick the Great and other noted monarchs to have had the art of causing anecdotes about himself to multiply,—that on one occasion he was travelling about in disguise as was his wont, when he entered an establishment where the workmen were engaged in making a peculiar variety of incense known as *Kao hsiang* (高香). On account of the extreme heat of the place, the laborers had thrown off all their clothes. "Alas!" exclaimed His Majesty, "all these men are like beggars!" This was more than a century ago, yet such is the momentum of an imperial exclamation, that from that time to this, no person who makes incense has ever grown rich, and all because of this one expression! It is for this reason that the proverb runs: 'In the mouth of the Court (Emperor) there is no insignificant word,' (朝庭口裏無虛言).

In exemplification of this axiom that the words of the Emperor are like the Wind, which when it blows, makes the grass bend, (風行草偃), it is said that whereas deep red and purple had hitherto been the favorite colors for court, *Ch'ien Lung* preferred pink, a circumstance which has had a permanent effect upon the market value of this article for more than an hundred years. There is a species of pottery called *sho-lü* (沙綠) which was held in very light esteem, but an Empress of *Tao Kuang* took a fancy to this particular ware, and called it after the peacock (孔雀瓷). To the present day this article is much sought, but the dealers in curios have apparently exhausted the supply. Thus, as Mencius observes, when those in a superior station are devoted to anything, those below them will be even more devoted to the same thing, (上有好者。下必有甚焉).

A peculiar sacredness is attached not only to the person of the Emperor, but to everything related to him or about him. Emperors like *Ch'ien Lung* were in the habit of making not only secret excursions, but long journeys. This involved numerous Travelling Palaces (行宮) some of which are still in existence. One of these formerly stood on the east bank of the Peiho, at Tientsin, but during the reign of *Tao Kuang* the Emperor was memorialized, and it was ordered to be taken down, and the materials put to other uses. The empty building, however, had become the head quarters of certain

Imps (妖怪) which assumed the forms of various animals, compendiously described by the natives as, Fox, Yellow, White, Willow and Ash, (狐, 黃, 白, 柳, 灰). The first are of course, Foxes, the second are the Weasels (黃鼠狼), the third Hedgehogs (from the color), the fourth Snakes (which are long like willow sticks), and the last Rats, which are ash-coloured.' These animals are much dreaded, and are worshipped under the name of the Five great Families (五大家). These goblins rendered every one of the workmen who had been concerned in the work crazy. The popular faith in this legend is evidenced by the saying: 'This business is like pulling down the Emperor's travelling palace,' (這光景, 好似拆了行宮似的), which is used of one who creates a disturbance as if he were possessed.

'Like running against the claws (of the five Animals), turbulent insanity,' (招了瓜子似的. 瘋鬧). This is another illustration of the principle propounded in the last proverb. These Animals are able to make themselves invisible (隱形) and, as already explained, to bewitch human beings. They are fond of wine, and when they have taken enough to make themselves tipsy, they have an objectionable habit of lying down in the road. If any one steps on their claws at such times, he is promptly bewitched. Still, much depends on the character of the individual, for if it chance to be a person of uprightness and integrity, he is not in the least affected by the Five Animals. The saying last quoted is used of one who makes any outrageous disturbance.

It is perhaps due to the association of these several animals in one class, that the current saying is due: 'The Weasel eating the Hedgehog—gentlemen injuring gentlemen,'* (黃鼠狼吃蝟. 爺們毀爺們). i.e. those bound by common interest ought to play into one another's hands. The idea is similarly expressed in the proverb: 'When a great flood washed away the temple of the Dragon King [who controls the water], this is a case where one member of a family fails to recognize another member of the family,' (大水沖了龍王廟. 一家不認的. 一家人).

'Good men have fire three feet above their heads—evil spirits would do well to avoid it,' (好人頭上三尺火. 是邪是鬼都得躲). As this mysterious light (靈光) above the head is bright in

* The well known predatory habits of the weasel, give occasion to the following saying at his expense: 不偷雞也是偷雞. 'A weasel running around a hen-coop; he does not steal chickens' (because he cannot get at them)' and he does steal chickens.' The words 'steal chickens' (偷雞) as first occurring, but intended (by a double pun), to suggest the words, 'gain an opportunity,' (投機), and the saying is used of one who did not steal, only because he missed the chance to do so.

proportion to the virtue of the individual illuminated, it would seem to be an easy matter to discriminate the good from the bad. A similar saying is current in regard to men as distinguished from women: 'A man has fire three feet above his head,' (男子頭上有三尺火). This denotes his strength, and that he 'belongs to' the 'light principle,' (屬陽), while women 'belong to' the 'dark principle,' (屬陰).

The locality here named is exactly the same as that assigned to spirits in general, which in many sayings is affirmed to be just above the heads of men, 'mounted on clouds and riding on the mist,' (騰雲駕霧). 'Three feet above our heads are spirits,' (頭上三尺有神靈).

'The spirits of those who have died wrongfully, will not disperse,' (死的屈。冤魂不散). The three souls and several animal souls (三魂七魄) with which man is popularly supposed to be endowed, are said to dissolve partnership at his death, according to the current saying, 'the spirits ascend to heaven, the animal soul enters the earth,' (魂升於天。魄降於地).

The saying about the inability of the spirits to disperse, is employed metaphorically of one 'who comes but never goes,' or who, if he disappears for a short time, like the fly in the fable, soon returns.

'The spirits of those who have died wrongfully, tangle the legs of the murderer,' (冤魂纏腿); the maxim that it is impossible for one who has shed human blood to escape 'the Net,' (天網)—Heaven's net—depends upon the principle here enounced. He can not escape, because the spirit of his victim pursues him like the Furies of Greek tragedy, and will inevitably bring him to justice at last. The proverb is employed of a creditor perpetually harassing a debtor, &c.

'If you are in your senses, how came you to die on the *k'ang*?' (你即明白。爲甚麼。死在炕上). When a person is expected to die, he is made to put on his best clothes, and removed from the *k'ang* or 'stove-bed,' on which he has been sick, to a wooden couch. If he were to die on the *k'ang*, his spirit would be sure to go to hades direct. Besides this, the *k'ang* is made of earth without any opening in the top for the breath or *ch'i*, and if a man should die on it, he might be obliged to carry it on his back forever!

'When a man dies he becomes a ghost; when a ghost dies it becomes a *chi*,' (人死做鬼。鬼死做孽). This is one of the few proverbs, which are quotations from *K'ang Hsi Dictionary*. We are there informed that just as men are afraid when they espy a ghost so ghosts are affrighted when they espy a *ch'i*, (人死作鬼。人見懼之。鬼死作孽。鬼見怕之).

Hence if this word *ch'i*, is inscribed on a door, (in the seal character 篆書), all varieties of goblins and devils, will keep a thousand *li* away—a circumstance which would appear to render it comparatively easy to keep all devils out of the empire. No information is afforded us as to the real nature of the *ch'i*, nor as to the conditions under which 'ghosts die.'

'So angry that the three spirits of the body jump wildly about, and the five dominant influences fly into space,' (只氣的三尸神躁跳。五雷豪氣飛空)。

We are indebted to the Taoist Book of Rewards and Punishments (感應篇) for the most of what we know of these spirits, where we are informed that they dwell within the body, and are cognizant of all a man's acts, which they report to the heavenly authorities at fixed times. According to others, these three spirits are three brothers (!) named *P'êng*. One of them is posted in the head, and has charge of what is seen, heard, and spoken; the second dwells in the abdomen, and supervises the heart; the third is posted at the feet, and regulates the acts (行動) of men. The character *shih* (尸) denotes a corpse, and there is no obvious explanation of its use, in connection with the spirits presiding over the living. In Williams' Dictionary the phrase in question is quoted (but with the omission of the character signifying spirits) and the translation altogether ignores the words 'three corpses,' as follows. "He danced and hopped about from the excess of his rage."—The second clause is almost as unintelligible as the first, and the enigmatical phrase 'five thunders brave atmosphere,' (五雷豪氣) has led to an emendation, a shade less incomprehensible, which substitutes for the words 'five thunders,' (五雷) 'five insides,' (五內) denoting that the five *ch'i* are within the five viscera.

'When a padlock is put around the collar-bone, though he has arts of escape he can not employ them,' (鎖子穿了琵琶骨。有法也變不出來咧). When an evil spirit (邪魔) attacks one, the true method of defence is said to be to seize the goblin firmly, and deftly insert a lock under the 'guitar bone' (with which spirits appear to be provided) which once done, renders it impossible for the evil spirit to escape—unless, as one would naturally expect, he should decamp, carrying the padlock with him!

'Reckless running as if chased by a corpse come to life,' (像乍了尸一般的亂跑). It is a prevalent belief that the bodies of the dead, before they have been placed in the coffins, are liable to rise from the bed in a very abrupt style, and dash out of the house at midnight, in pursuit of some one to seize. If they happen to meet any one, even if it chance to be a near and much loved relative, these

bewitched corpses immediately claw them to death! The saying is quoted of one who runs rapidly, as if pursued by such an apparition.

It is only human spirits that return to vex and terrify the survivors, for those of even the most ferocious animals are innocuous. Hence the proverb: 'When a man dies, he becomes like a savage tiger; but when a tiger dies, he becomes like a lamb,' (人死如猛虎。虎死如綿羊).

'Disturbed in spirit—as if a Cat trod on one's heart,' (心神不定。貓蹬心).

The Chinese, like the superstitious in Occidental lands, dread the tread of a Cat upon a corpse. If it steps over the heart, it is believed that the dead person will spring up, as mentioned in the last paragraph, and claw some one to death. The saying is used of one in extreme terror or confusion, like the condition of a dead man come to life.

Some account has been already given, in speaking of the dissection of Chinese characters, of the various themes of the proper way of purifying the pill of immortality, (煉丹). The essence of the five viscera, (heart, liver, stomach, lungs, and kidneys) is to be collected in the public region (丹田), while the spirit (which comprises the body and soul transformed) after its threefold sublimation, is gathered in the head. Of this complicated process, the following saying is an epitome: 'The three transformations collected in the head; the five principles gathered at the fountain of life,' (三華聚頂。五氣朝元). When the process is completed, the spirit is able to go off into distant realms, leaving the body in a condition of sleep, or trance. When this work of sublimation is complete, the spirit becomes immortal, and is gifted with wonderful powers. 'It can collect in visible form, and it can disperse into vapor,' (聚則成形。散則氣).

The professors of the art of securing immortality by purification, are divided into rival schools, much resembling the Big-endians, and the Little-endians, whose disputes as to the orthodox way of breaking open an egg, so greatly edified Capt. Gulliver, on his voyage to Lilliput.

[N.B.—Any reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author]

(知過必改得能莫忘: Millenary Classic.)

(To be Continued.)

ON THE USE OF THE NAME JESUS IN PUBLIC PREACHING IN CHINA.

BY REV. WM. MCGREGOR, A.M.

IN moving about among the Chinese, Missionaries have, of necessity to hear much language that is painful to them as Foreigners, and much that is painful to them as Christians. Most trying, perhaps, of all is it to be compelled to hear the name of Jesus bandied about as something to be jeered at and spit upon. Sometimes the sacred name is employed in blasphemous connections such as I dare not repeat, but more commonly it is shouted out simply in ridicule and contempt as the name of the god worshipped by Barbarians.

To some extent, no doubt, this is inevitable. When Paul preached the gospel at Athens, there were those who ridiculed him as a babbler and a setter forth of strange gods, because he preached to them 'Jesus and the resurrection.' Now, the truths that Paul preached are those that we must preach. Man's sin and the Divine Saviour; the Lord Jesus; his atoning death and resurrection must be our themes, as they were his. Whatever antagonism the gospel of the grace of God unavoidably excites, we must be prepared to encounter and patiently strive to overcome. None the less must it be our care that we ourselves place no obstacle in the way of the gospel, and that nothing in our way of presenting it prove a hindrance to its acceptance by those to whom we preach it. As it is the duty of Christians to live so as to commend the gospel to others, it is equally their duty to study so to speak as to avoid putting a stumbling-block in the way of those that hear.

These remarks are no doubt commonplace, but I make them because the question has been forced upon me whether we do not, in China, to some extent, put an obstacle in the way of the gospel, and give occasion to the heathen to blaspheme, by an unscriptural and unsuitable use of the name *Jesus*.

1°. The very name 耶穌聖教 by which the Christian Church is distinguished in China, is not a Scriptural expression. "The Church of God" is the usual term in the New Testament. "The Religion of Jesus" is indeed an expression common enough now in Western countries, but it is chiefly used by those who deny our Lord's Divinity, and regard him simply as the founder of Christianity. They and their imitators speak of "The Religion of Jesus," just as they speak of "The Religion of Zoroaster" or "The Religion of Mohammed," and I cannot help feeling that, apart from

its effect upon the heathen, the continual use of the term 耶穌教 tends to make our Christians look on Christ less as a Divine Saviour and more as a Great Teacher.

The adoption of this expression to denote Christianity is no doubt due to the unfortunate difference of opinion, among Protestant Missionaries, as to the proper term in Chinese for God; and so long as this difference of opinion continues it is hopeless to expect any change in the name by which the Church is recognized.

2°. This name, then, embalmed in treaties may, for the present at least, be regarded as fixed; and I shall confine my attention to the terminology employed in public preaching by missionaries, their assistants, and native Christians generally.

All will agree that, in seeking to lead the Chinese to a knowledge of the truth, care ought to be taken to avoid whatever might unnecessarily prejudice them against the message we bring and prevent them from giving it a fair hearing. That the frequent use of the name *Jesus*—a foreign word conveying no meaning, and, to the Chinese, merely the name of a foreigner—has in itself a repelling effect, I suppose few will question. But some may regard the name as, *itself*, forming so much a part of our message as to demand that it should always be prominent in our preaching. I do not think that there is anything in the New Testament to bear out this view. On the contrary it has seemed to me that, among the members of the native Church there is, in China a prevalent use of this name which is not only unsuitable in preaching to the heathen, but which tends to irreverence and may be shown to be unscriptural.

Jesus, or, more strictly speaking, the Aramaic word represented in Greek by Ἰησοῦς, was the personal name given to Our Lord when he came into the world, and we are expressly told that it was given as a *significant* name chosen of God to indicate the Saviour's office. In like manner, the other names by which the Redeemer is spoken of in Scripture are terms indicating either his nature (such as "Son of God"), or his official character (such as "Saviour," "The Christ," &c.), and were evidently *meant to be significant*, and thus bring before all who should hear them some aspect of his character or office.

To the Jews *Jesus* was such a significant name. To them it was no foreign name of unknown meaning, but a familiar word of recognized import. When, however, the gospel came to be preached to the Gentiles, the case was different. To them "*Jesus*" was a foreign word conveying no meaning. Did the Apostles, then, in their

teaching and preaching generally use this name to indicate Our Lord? In listening to the preaching of the gospel to the heathen in China, I think it will be found a not uncommon experience that, when the preacher comes to speak of the Saviour, he for the most part employs simply the term 耶穌 and such expressions as 信耶穌 靠耶穌, 耶穌之道, while he more rarely uses terms significant to his audience, such as 救主, 上帝之子, 上帝之道. Was this the way the Apostles preached? "Believe on Jesus" is an expression that nowhere occurs in the record of Apostolic preaching as addressed to an enquirer. Our Lord himself, speaking to a Jew, asked the man that had been born blind: "Dost thou believe on the Son of God?" and the Apostle Paul, speaking to a Greek, said: "Believe on the Lord Jesus Christ, and thou shalt be saved." Along with the foreign name "Jesus," we have here two titles, "Lord" and "Christ" applied to the Saviour, both of which titles were significant terms in the vernacular of the Philippian jailor. That the Apostles, in speaking of the Saviour, used, at least for the most part, terms intelligible to the people to whom they spake, and calculated to convey some impression of the dignity of his person or the nature of his office, is, I think clear from an examination of their teaching as recorded in the New Testament. "The disciples were called Christians first at Antioch." Why? Antioch was the first place where a Gentile church was gathered, and the name by which the believers were known must have been due to the term by which Our Lord was usually spoken of among them. The title "Christ" was evidently more familiar there than the name "Jesus." Why? Because the people of Antioch were a Greek-speaking people. The Greek term *Christos* (χριστός) was not to them a foreign name but an intelligible word, the appropriateness of which to describe the person spoken of they could learn as they listened. To the Jews it was necessary to preach "Jesus," because the object was to convince them that Jesus was the Christ, the looked-for Messiah. But to the Gentile world the truth had to be presented somewhat differently. The heathen were not waiting for a Messiah but had to be taught the need of one, and then told that one had come. That in pressing these truths upon the heathen, the Apostles in preaching to a Greek-speaking people, used, in designating the Saviour, chiefly Greek words descriptive of his character and office, is apparent, not only from such passages as that regarding the disciples at Antioch, or that regarding Agrippa being persuaded to become a "Christian," but from an examination of the language employed in any of Paul's epistles. I have drawn up a table of the

number of times the terms "Christ," "Jesus Christ," &c., denoting Our Lord, occur in the first six Pauline epistles, and my reckoning is as follows: *

	ROM.	1 COR.	2 COR.	GAL.	EPH.	PHIL.	TOTAL
Christ (alone)	33	46	38	24	28	18	187
Lord (alone)	19	47	17	3	17	9	112
Christ Jesus or }	22	9	5	13	12	14	75
Jesus Christ }							
Lord with Christ,..... }	15	12	5	3	7	5	47
Christ Jesus, or Jesus Christ }							
Lord Jesus.....	2	4	3	1	1	1	12
Jesus (alone)	2	1	7	0	1	1	12

From this table it is apparent that Paul, in writing to these Christian Churches, composed chiefly of Gentiles, uses the foreign word "Jesus" alone very sparingly indeed, while the Greek terms "Christ" and "Lord" without the name "Jesus" connected with them at all, are his most common forms of expression. Even the term "Jesus Christ," which in the more didactic epistles to the Romans and Galatians, is of frequent occurrence, is much less employed in the more hortatory epistles to the Corinthians. The nearer the style approaches to that of public preaching the more do the simple vernacular terms predominate. It is surely a fair assumption that if this was his usage in writing to *Christians* to whom the foreign terms were not unknown, it would be still more markedly his usage in addressing a *heathen* audience to whom they would be altogether new. In the brief specimens of his preaching to the heathen recorded in Acts xiv. 15-17, xvii. 22-31, not a word occurs that by its foreign, and (to their ears) barbarous, sound could distract the attention of the listeners from the truths he wished to set before them.

Do I then propose that, in preaching to the Chinese we should generally use the word *Christ*, i.e. 基督? No. I propose that, following the example of the Apostles, we use chiefly terms in the vernacular of the people to whom we preach. The name "Jesus" was primarily a significant term designating the office of Our Lord, as Saviour:—"He shall save his people from their sins," was the idea meant to be suggested by it. But having become a proper name, of which the import was understood only by Jews, other terms were employed by the Apostles in preaching to a Greek-speaking people.

* In preparing this table I have used Bruder's Concordance, and where various readings are given in it, I have followed the reading adopted by the Committee for the revision of the English version. There may be mistakes in the summation, but not sufficiently numerous to affect the argument.

Similarly, the name *Christ* was originally a significant term indicating the Saviour's official character; but gradually it came to be used as a proper name. Instead of "The Christ," Our Lord was spoken of simply as "Christ;" and having been, in the Scriptures thus, treated as a proper name the word is, as such, transferred into Chinese, as into other languages, untranslated. "Christ" 基督 is thus in China as much a foreign name as "Jesus" 耶穌. But there are other words employed in the New Testament, to designate Our Lord, that do not labour under this difficulty. The word "Saviour" 救主 is the one which seems to me best fitted to take that place in our public preaching to the Chinese which *χριστός* "Christ" was fitted to occupy in preaching to Greeks. It is a term which finds a prominent place in Scripture. When angels announced to the shepherds the birth of the Messiah, their words were: "To you is born a Saviour, which is Christ the Lord"—the Messiah for whom you have been looking. When Peter began to preach the Gospel to the Jews, having in the presence of the council, asserted the resurrection of Jesus, he added: "Him hath God exalted to be a Prince and a Saviour." It is a term frequently used by the Apostles, and since the time when the terms "Christ" and "Jesus the Christ" became crystallized into a proper name, the words *Saviour* and *Redeemer* have been those most frequently used among Christians to indicate Our Lord's office and work.

The Chinese term 救主 is, especially in preaching to the heathen, more suitable than if it simply corresponded to our word "Saviour." It combines the ideas of "Saviour" and "Lord," and the latter of these is, next to "Christ" the term most frequently employed in the Pauline epistles, and therefore, we may infer most generally used in public preaching to Christian congregations. It is not probable that it was more rarely used in preaching to the heathen. One very great objection to the way in which the name 耶穌 is often employed is that no term is attached to it to indicate the dignity of his person, or to show reverence for him on the part of the speaker. Such an expression, for instance, as 耶穌之道 conveys to the Chinese the idea that "Jesus" claims merely to be a teacher such as Confucius or Mencius, and it sets him before them on a lower level than Confucius or Mencius, seeing they never mention their names unaccompanied by a title showing respect.

The term 救主 is a very intelligible and a very definite one. As definite as "Christ" was when Paul preached in Corinth and

much more definite than the single term 主 which Paul so often used. It may be objected that although the expression 救主 be generally used, the Chinese will not on that account understand the nature of Our Lord's saving work. Of course not. The unbelieving Jews did not from the name "Jesus" learn what was the work the Saviour came to do, yet God saw fit that he should be called by a name which to the Jews was a significant term. When "The Christ" was preached to the Greeks, they could no doubt understand that he to whom the term was applied was being set before them as anointed, *i.e.* appointed to some high office, but what that office was, and how it concerned them, they had to be taught by the preacher. Thus it is still. When in preaching to the Chinese 救主 is employed to designate Our Lord, it is the part of the preacher to show who this Saviour is, from what he saves us, and how this salvation is secured. Our use of this term will not preclude the necessity of preaching the Gospel clearly and fully, but, in using it, we shall avoid employing a term unintelligible, foreign, and therefore objectionable, and we shall be following the examples set before us in the New Testament, in applying to the Saviour a title significant to the people, to whom we speak, and indicating the nature of the work he came to do.

Had the Apostle of the Gentiles come to China, I cannot but think that he who, unto the Jews became as a Jew that he might gain the Jews, and, to them that were without law, as without law that he might gain them that were without law, would, here, have so far tried to avoid prejudicing the Chinese against his message as to do what he did in the cities of Greece, designate the Saviour by terms intelligible to his hearers and descriptive of some aspect of his redeeming work.

It is now, in the earlier days of the Christian Church in China, that the *usus loquendi* of the Church members will be formed. It is upon them that the work of making China a Christian land must ultimately devolve. Whether the language in which they are to proclaim the Gospel to their heathen countrymen, is in harmony with the usage established under Divine guidance and set before us in the New Testament, cannot be a matter of little consequence. May God give us wisdom to guide them aright.

THE FOREIGN MISSIONARIES' RELATION TO THE CHINESE.*

BY REV. E. Z. SIMMONS.

IN all the conditions that men find themselves whether from choice, or otherwise, it is well, and advantageous to ascertain the relation they sustain to those by whom they are surrounded. And it cannot be more important for any one to have correct views of these relations which he sustains to those about him, than the religious teacher, and especially when he is a foreign missionary.

In this paper I will leave out all direct reference to our social relation to the Chinese. For I maintain that our business here is that of Christian teachers, and not that of society men and women. I do not believe that we will enhance our usefulness, or cause the Chinese to respect us more by adapting any of their social customs in dress or living. But on the contrary any attempt at conformity will generally make ourselves ridiculous in the sight of the Chinese,

1st. Our relation to the Chinese is that of foreigners to natives, strangers among a strange people, as guests to host. With our cosmopolitan ideas and feelings, it is very hard for us to understand, and appreciate the ideas and feelings of the Chinese toward foreigners. We must put ourselves in the positions of ignorant submissive conservatism, of selfish egotism, and of self sufficiency, and yet of conscious inferiority to western people in order to appreciate their ideas with regard to us. We assume that we have a right to be here, and we have according to treaty. But it should be remembered that these treaties were forced upon the Chinese. They show how they regard these treaties by the way in which they do not carry them out. International relations and intercourse may be fitly compared to the universal duty of hospitality. Have you not been in a position when a guest was not welcome and when such a guest made it very unpleasant, and inconvenient for you and the family. And one must be on very intimate relations to another before he can come, and stay, and go at will, and not put the host to inconvenience and trouble at times. One thinks it would be granting very little to say that a host should have the privilege of choosing his guests and the time when they are to come. We occupy the position of uninvited guests, of undesirable guests, of hated guests, to most of the Chinese. If you have ever been in the house of a friend or stranger, you have undoubtedly felt it to be your bounden duty, to make yourself agreeable to the host, or at least not to be troublesome or offensive to him. If we have, or have not

* A paper read before the Canton Missionary Conference.

been in such a position, we should carry about with us such feelings in all of our relations to the Chinese. There should be an earnest desire and determination on our part not to be unpleasant or offensive to the people. We are strangers in a strange land, and foreigners among natives, and should have the courtesy and politeness of strangers and foreigners.

Due allowance should always be made for the race antipathies, which we see so constantly manifested. This antipathy is hard to account for, on any other ground than, that God made us with these different feelings and likings. These differences often arise from prejudice or ignorance, and are often cultivated and exaggerated, but they do, and ever will exist, notwithstanding the fine theories of the oneness and universal brotherhood of mankind, to the contrary. And this fact, added to the one that we are foreigners to the Chinese in every sense of the term, should be kept constantly in mind in all of our relations to the Chinese; that we may avoid that which will be unpleasant to ourselves and them; and that which will be a constant hinderance to us in our work.

2nd. Our relation to the Chinese is that of officers to the populace. While this is not true in fact, it is true practically. There is but little use in trying to persuade a Chinaman that we do not occupy some official position under our respective governments, when we go to see our officers without let or hinderance, and mingle with them socially as equals. And the fact that we call upon Chinese officers, or write to them, and they receive us and our communications civilly, says to the Chinese that we occupy some official position, or at least we are treated very different from their own citizens. In fact the officers often show us more courtesy than they do their own petty officers. This makes the better class of the Chinese envy the foreigner and hate their own officers. This is a false and hurtful relation that we sustain toward the Chinese, and one that should be remedied very soon. For this false relation which we occupy is often very embarrassing, and one which subjects us to very peculiar temptations, because it is hard for one not to use this position, and the influence which this position gives him, to carry out his own plans and purposes. It may be a profitable, as well as a nice point to discuss here, as to whether we are justified at all, and if so, to what extent we are justified in using this power and influence given to us by this false position we occupy. In using this power and influence, I feel very much as I should suppose one feels, in using capital without the knowledge and permission of its owner, or of doing evil that good may be the result. I would like very much to have the mature wisdom of my Brethren on

this point. It has been one of considerable perplexity, and fraught with peculiar difficulties to me on several occasions. I suggest that while some may have no scruples about using this position and all the power and influence that it gives; yet if we wish to stand in our true relation to the people, it will take us a long time to get there, if we continue to use it. For myself I say only use that power and influence which by inalienable right belongs to us. And let us as soon as possible stand up in our true colors before the Chinese. Then we will be able to magnify our office as Christian Missionaries.

And I would have it remembered with all the force possible, that we not only occupy this false position in regard to the heathen, but especially in regard to our members. For we know from experience how our members run to us with every difficulty they have and try to get us to help them in an official way. The little troubles that should be settled by the *bai-fong* or the constable, or at least by the magistrate, they bring first of all to us, and ask us to bring the case through our Consuls, to the notice of the Governor. I have had more trouble and worry with these things, and accomplished less, than I have in any other thing that I have had to do with in China. And I would urge the importance of our speedily occupying our true relation to all concerned on this subject.

3rd. Our relation to the Chinese is that of wealthy persons to the poor. This may not be true in fact, yet it is true practically. The houses and style we live in, the dress we wear, and our salaries all indicate to the Chinaman that we are rich. And the money placed at our disposal by our Societies and Committees, for carrying on our work indicates to the masses of the Chinese that we are rich; for they do not understand how these funds come into our hands. It is almost a daily occurrence for people to say to us, you are wealthy and how can you stoop so low as to be selling books for a few cash? I would not say that we ought to take less money for ourselves or for our work; for some of us think that we get little enough. But I would say that we ought to carry out the Apostle's injunction to the Corinthians: "And they that use this world, as not abusing it." There may be some missions that have been injured by the paltry sums dealt out to them by their Committees, or by the extreme views of some missionaries, as to the hurtfulness of the liberal use of money. If so I have not heard of them. But there has been much said and written as to the injurious effects of the too liberal use of money in mission work. Wealth brings with it many and great responsibilities. And so to be the stewards of others incurs like responsibilities. Certainly we can not be too careful to use what the Lord and our brethren have placed at our

disposal, in that way that will be for the best good of the Chinese, and the cause that we labor to advance. In dealing with the Chinese we would do well to remember their motto, that there is no harm or wrong in asking for more than they are entitled to. They say if I get it, I am the gainer, if I do not get it, there is no harm done. We should teach the Chinese by example not to be stingy, and not to be prodigal with the money that we have, but to use all that the Lord and our brethren see fit to trust us with in that way that will result in the greatest good to all concerned.

4th. Our relation to the Chinese is that of a civilized, Christianized and a progressive people to a semi-civilized, crystalized heathen, and retrogressive people. The Chinese as a people have mentally and morally budded, blossomed and borne fruit, and are now in the last stages of autumnal decay. We are to them as a people in our youthful bloom, and are just rejoicing in the first fruits of what promises to us to be an abundant harvest. Their glory is past and dead and almost buried so deep under the rubbish of time, and in their so-called literature that a resurrection is beyond probability. And the worst of the whole business is that they do not, and seem determined not to recognize the fact. And yet these things are so evident to those who know much about the Chinese, and that have lived long among them, that the bare statement of them I deem quite sufficient for my present audience. But as we are here to supplant this semi-civilization which has done its work and run its race, and to uproot the old effete religions, and to give instead an ever-growing civilization, and a satisfying, elevating, soul-saving religion, we will do well to keep this relation constantly in view. The glorious gospel of the blessed God is what we offer them for their superstitions and dead ceremonies. We are here with new wine in new bottles. And any plan or system which attempts to mix the old with the new, or to accommodate the one to the other, will find itself in the same condition as new wine in old bottles, both will perish together.

5th. We are here as Christian teachers to the Chinese. And the first thing that we should remember is that we are self-imposed teachers, to a people that do not want our instructions. We may be called of God to this work, and sent here by our Churches to do this work, and yet we are to the Chinese after all self-imposed; for they do not recognize the claims of God and our Churches upon us.

Again we are to the Chinese as unlearned, and without a message which has any authority to them; for apart from their own dead and effete systems of religion, nothing has any authority to them. Some may object and say that it is wide of the mark to say

that Missionaries as a body are unlearned, and yet, to the Chinese, we are profoundly ignorant in that which prepares a man to be a teacher, for our best scholars in the Chinese Classics and lore cannot repeat one tenth as much from memory as many of the Chinese school boys in their teens. Some one may ask, 'Why do such crowds of people come to hear us preach, and listen with apparent interest?' From experience I should judge that curiosity has much to do with it. And many of them like to have a comfortable place to sit down and rest in, and take a smoke, or take a nap. I would place many of them on a par with Paul's hearers at Athens: "And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods, because he preached unto them Jesus, and the resurrection." I think that we may safely disabuse our minds of the idea that it is for our learning and deep thought that they come to hear us. If we must have a reason for their coming to hear us in such great numbers, let us say they come to hear how well we speak their beautiful language! Any way let us rejoice in the fact that they do come to hear us preach from some cause or other. But our relation to the heathen is necessarily not a very intimate one, and all that we can expect to accomplish is to publicly proclaim the gospel, and help to break down the prejudice they have against us and Christianity, and to help create a public opinion in favour of Christianity. And thus we may open the way for the people to put themselves in more intimate relations with us as Christian Missionaries.

And just here comes in one of the most difficult, as well as the most important, relations which we sustain to the Chinese, that of Christian teachers to the native Christians. If we would act well our part in this relation, we need to summon to our aid all the wisdom, knowledge of Chinese, courage, patience, endurance, perseverance, faith, hope and love that we can command, that so we may magnify our office. It is no easy task to take the spiritual infant who has just been born from heathen darkness into the kingdom of God, and nurture him up into the full stature of a man in Christ Jesus. These old infants are not as teachable as one might suppose, and we find that they have minds of their own, and are very stubborn and hard to manage, notwithstanding their youthfulness. Yet we must be their nursing fathers and nursing mothers, give advice in all their domestic and matrimonial affairs, and in their business and financial affairs, and in fact we are called upon for advice in all the affairs which pertain to their temporal and spiritual lives. And we may as well make up our minds to the fact that our advice will be just as freely disregarded, as it is

freely asked. For instance one asked my advice on three different occasions, and on as many different matters, and in every case he did exactly the reverse of what I advised him. One of these was in reference to marrying his daughter. But in this case it is hardly exceptional; for I have just about come to the conclusion that it holds good as a universal rule, that there is more or less trouble always connected with their marrying. If they so persistently disregard the advice we give them, one might say I would be more sparing with my advice; but we are here for the very purpose of advising, teaching and helping them. And by perseverance we are getting some of our ideas into their minds, and they are gradually coming round to our way of thinking and acting.

We, as their spiritual teachers, are in every way possible to help them to a higher plain of living. And this is hard for them to attain to among this crooked and perverse people. They will need our constant help and prayers, that they may not be drawn back into the whirlpool of sin and superstition from which they have been snatched. Indeed the conditions of spiritual growth are so unfavorable, that we need to teach them how to possess their souls in patience; for it will take a long time for them to become mature Christians. And as example is of first importance, we should teach them how to perform the daily routine of Christian living by our own lives. We must help them to grow, and by wise counsel, get them to lop off those superfluous and hurtful branches which hinder their growth and fruit-bearing of a serviceable kind. Our relation to the native Christians is such as demands our most thoughtful and watchful care over them, and ourselves. It is not enough to pen the sheep. Our work would be largely thrown away if we were to stop with the conversion of the Chinese from heathenism. We are to train them so as to be in a position to carry on the work, if need be, without us. And in order that men may be properly trained for the ministry, and women trained for Bible women, there is needed on the part of the teacher, a very thorough knowledge of Chinese character, and an experimental knowledge of the work to be done by those who are being trained. It has been a question with me, whether the best way to train helpers would not be to follow the example of Jesus and Paul, instead of gathering men and women in school, and giving them a few years in theoretical training. Jesus had the twelve with him continually for three years. And I dare say that his own preaching to the people was no small part of the instruction he gave them as to how and what they were to preach, after he had left them. Paul had with him on most of his mission tours several helpers. His own

example as he taught the people publicly, or taught those interested privately, or as he taught his helpers by the way, or as he taught them how to become pastors and manage the finances of the Churches, was the most effective way of training men to be bishops and evangelists. And he would leave one here, or send another there, as he judged their fitness for the place, and the interest of the cause demanded. It may be objected that the Chinese will not go with us, or if they do, that they will follow the example of Mark and turn back to their own homes. If they go back, let them go; and if they are true men of God, they will come around again as Mark did. If our helpers are not willing to go with us and help us do the work and thus learn how to do it, they are not fit to be preachers, and the sooner we get rid of them the better. We are bishops according to the New Testament, and our relation requires that we teach them how to be pastors, teach the Churches how to give of their means, and what to give for, and how to become self-supporting and self-relying, and how to conduct their Sunday services so as to secure the best good of all, how to conduct their Sunday schools, &c. There is no way of teaching as effectual as the living example. And I would say, follow Jesus and Paul more closely, to the neglect if need be of the modern methods of training men and women for Christian work. I find it best sometimes not to explain all my plans to my helpers beforehand, but to put the plans into execution, tell each one to do his part, and show him how to do it at the proper time. This is hard to do, yet we should not shrink from hard work, when it is following the example of Christ, and when it will be for the best good of the cause, and for those whom we wish to train for this work. And from our relation to our members and Churches we have much to do with that difficult, delicate matter of discipline. And here we need all the wisdom and skill of a master, together with the quickening insight, tenderness and firmness, that the Holy Spirit alone can give, that we, at the same time, may honor God's Word by being faithful to it, and conserve the best interests of the Church and cause of Christ, and benefit those who are disciplined. In all of these relations we ought to keep in view as the ultimate end to be accomplished, the salvation of souls, the growth in Christian character of our members, the efficiency of our helpers and pastors, the self-support and independence of the Churches, the purity of the Churches, and the glory and honor of God.

"I AM THE DOOR."

BY REV. J. LEES.

JOHN, X. 9.

TRAVELLING one new year's time in Chihli, I came to a village where a religious festival was in progress, and stopped awhile to speak of the folly of idolatry and to tell the story of God's love to men. The words of a white-haired village patriarch went to my heart. "Sir," said he, "we did not know that this was wrong. Our fathers worshipped thus. Stay and teach us 'Wo-men mo-pu-cho men.' We cannot find the door." Alas! I had to leave them and travel on, sad at heart because I knew these simple folk were but the representatives of countless thousands, whose unconsciousness of need but adds pathos to their case.

1. "Oh do not go away!
Tell us yet once again
Of Him who sends the rain,
And gives the sun's warm ray;
We cannot find the door.
2. FOH was our Fathers' god,—
Were not our Fathers wise?
Did FOH not hear their cries?
They lie beneath the sod;
We cannot find the door.
3. Our Mothers loved to kneel
Before great KWAN-YIN's shrine:
Is KWAN-YIN not divine?
Can she no pity feel?
We cannot find the door.
4. KWAN-TI, the strong and brave,
Imperial command
Makes guardian of the land:
Has He no power to save?
We cannot find the door.
5. Our worship does seem vain,—
To every god in turn,
We humbly incense burn,
Yet never answer gain;
We cannot find the door.
6. Some say that Heaven is all,
And some that Heaven's great heart
Should be alone adored;—
But who dare on Him call?
We cannot find the door.
7. Did not Confucius say
That sin against high Heaven
Can never be forgiven?
The sage knew not the way!
We cannot find the door.
8. Oh is there such a door?
And have you entered in?
What is 't you say of sin,
And 'life for evermore'?
We cannot find the door.

9. A door to rest of heart,
To joys that will endure;
To hopes that shall be sure
When earthly scenes depart;
We cannot find the door.
10. Our days are full of fears,
Toil, sorrow, care, and pain,
Come o'er and o'er again,
Filling our eyes with tears;
We cannot find the door.
11. So sad life's history !
The wisest and the best,
Pass from us like the rest;
So dark death's mystery !
We cannot find the door.
12. O still among us stay
You speak as if you knew,—
We, we would know it too,
Which is the heavenly way ?
We cannot find the door.
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THE EMPLOYMENT OF NATIVES IN MISSIONARY WORK.*

BY REV. J. R. GODDARD.

IN paying wages to native Christians should the *market value* be the standard ? And when laborers are needed for secular work connected with missions should the preference be given to native Christians ?

The use and abuse of money in mission work has been a frequent and fruitful theme for discussion in missionary gatherings in all countries. Even the great Apostle of the Gentiles must have experienced some of the difficulties connected with the subject, since we find him "boasting" that he had "robbed other churches" to serve the Corinthians freely, in order to "cut off occasion from them which desire occasion," and again gratefully reminding the Philipians that they alone had "communicated with him as concerning giving and receiving." That many perplexing questions should gather around this topic, is not surprising in view of the intimate relation of money with every department of human action, and its powerful influence for good or evil in the countless, intricate and conflicting problems of political or domestic economy. Philosophers and students of social science have striven long and earnestly to adjust the adverse claims and interests of capital and labor ; and yet the chronic dissatisfaction, manifesting itself in constant efforts to raise or depress market values, in combinations of working-men against their employers, culminating in "strikes" and "lock-outs,"

* Read before the Ningpo Conference of Missionaries.

not unfrequently attended by acts of violence and bloodshed, show only too plainly that their efforts, however perfect as theories, still fail to meet the ever varying demands of the difficult and complicated problem. It is not strange, therefore, that in our work among a people whom circumstances and the traditions of centuries have rendered peculiarly sensitive to pecuniary influences, we should meet with difficulties not easily resolved regarding the use of money, and questions to which a definite and unvarying answer may not be possible. These difficulties, though by no means the most serious with which we have to contend, are nevertheless real difficulties, and mistakes in their treatment may give rise to evils altogether disproportioned to the source from which they spring. A free discussion is often helpful in reaching some general principle underlying such questions, and with this object in view, rather than with any expectation of elucidating the subject proposed for consideration this evening, the writer attempts to "set the ball rolling."

Beginning at the end, after the fashion of the land in which we live, the inquiry meets us, "When laborers are needed for secular work connected with missions should the preference be given to native Christians?" The number of persons included under this head is quite considerable. Our household servants, the workmen employed in erecting, repairing, or furnishing our houses, chapels, school buildings and hospitals, our teachers, the assistants in our hospitals, the workmen in our printing-offices, our boatmen, &c., form quite a company. The wages usually are not large, but the certainty and promptness of payment, and the considerate treatment *generally* received, make these positions desirable, and applicants are more numerous than can be employed. Some of these are native Christians. How shall we discriminate among them? Shall we place them all on the same level, award our contracts to the lowest bidder, and receive into our service the one who seems best qualified without regard to religious connection or moral character? Shall we, or shall we not allow the fact that they are Christians to have any weight in deciding our choice?

Some contend that we should not. The bane of all religious work in China, they say, is that it is so frequently associated with the idea of gain. Even devout heathen make religion consist, not in seeking holiness of life and purity of heart, but in the accumulation of *kwaen* dish and other means of purchasing in the future life, exemption from punishment, and a certain degree of comfort. "How much a month do you receive for adopting this religion?" is the question perhaps most frequently asked of Chinese Christians.

How many offer themselves for membership with this object in view is too well known to all missionary workers, and how many are received into our churches on a fair profession, yet secretly cherishing the hope of employment as their chief motive, is known only to the Great Searcher of hearts. We must strive to destroy this error. Yet how can we eradicate the universally prevalent idea that godliness is a source of gain, if we do not treat our native Christians on strict business principles—if we discriminate in their favor and surround ourselves with members of our churches, living on our rice? Will not our actions—ever more potent than words—contradict and nullify all our teachings?

Moreover, we are told, such discrimination is an injury to the Christians themselves. It lowers their manhood and trains them to dependence. They learn—all too soon—to rely on the missionary for help and to pester him with importunities to find them a place—or to make one for them instead of seeking it for themselves. They depend on this religious favoritism rather than on their own competency, zeal and fidelity, to surpass their competitors. They come to regard as a right what is really only a favor; the tendency is to make them presuming, indolent and careless; and when, owing to such causes, their employment is bestowed on some one more worthy, they fill the air with complaints of the injustice and harshness of their treatment. If we are to have strong, self-reliant, self-supporting churches, we must train the members to self-reliance. They must not be *rice Christians*. To do this we must make them understand that their connection with the church will not aid them in securing work from the mission. They must get employment, if they get it at all, by their superior ability and skill.

But while recognizing the excellence of the object aimed at, and admitting the gravity of the evils here presented, it is doubtful if the course proposed is the best adopted to their removal, or is compatible with the obligations resting on us as members of a Christian brotherhood. Unity of believers in Christ—a relationship involving ties the most intimate, sympathies the most tender, and obligations the most sacred—is clearly taught in the New Testament and illustrated under a variety of striking figures. The branching vine, each shoot, and leaf, and tendril most closely connected, and upheld by the parent stem,—the human body, responding through all its parts with quick sympathy to the slightest twinge of pain, or the first thrill of pleasure, in any of its members, even the least honorable or the most remote—are examples both familiar and forcible. "Thou shalt love thy neighbor as thyself" says the Savior. "Do good unto all men, *especially* unto them who are of the

household of faith," adds the Apostle. "Let no man seek his own, but every man another's wealth." "Bear ye one another's burdens and so fulfil the law of Christ."

The practical exhibition of this spirit among the early Christians impressed the heathen as a novelty and an utter wonder. "See how these Christians love one another," they exclaimed. "The tie," to quote the words of another, "was indeed closer than that of kindred, for in innumerable instances the Savior's words were literally fulfilled, and men forsook father and mother, and sister and brother, yea, wife and children, that they might be his disciples; and through all its earliest history the Christian Church presents a strong contrast to the heathen world, not only in the fact that it held the truth as against error and superstition, but that it was a closely knitted brotherhood in distinction from the selfish individualism that characterized the heathen." Now this unity in Christ—this spirit of brotherhood—is fundamental and abiding. Its manifestations may vary with the changing conditions of social life, or the altered circumstances of the Church. The same methods may not be available in a heathen land, as in a land where Christianity is dominant. But the principle remains the same, and its obligations may not be slighted or set aside. Nor can we expect the Church to make the progress it should, in gathering in all men for the glory of the Lord, until again it can be said with truth, as in the first century, "See how these Christians love one another."

Apply this principle now to the question before us. We are here—called to be leaders and "ensamples to the flock." We are to teach this people, among other things, that the underlying idea of the constitution of the Church is a brotherhood and that individual Christians are "members one of another." We are to set in sharp contrast to the clannishness and selfishness of heathenism, the broad, all-comprehending "brotherly-kindness" of the gospel. And we must do it by example as well as by precept, or our precepts will be given in vain. Do members of a family recognize each other as brethren in the home circle, but meet as strangers everywhere else? Is not the relationship acknowledged, and are not its obligations binding in all places and amid all circumstances? And shall the divine brotherhood established in Christ be less perfect, less comprehensive, less binding? Can we say to those who are members with us of the household of faith, "You are our brethren on Sunday, in the Church, in your spiritual interests, but on week days, in prosecution of your temporal affairs, in the trials and hardships of your daily life, you have no more claim on us than others have."

No, no, I am sure you will all say, the spirit of Christian brotherhood should hold—is designed to hold in the general relations of life as truly as in distinctively church relations. In all our intercourse we are to be governed by this consideration, and so to act that all the world may see that our profession of brotherhood is a grand controlling reality.

So when the question comes up, as it often will, between employing a Christian or a heathen in work for the mission, or for ourselves personally, we are not free, we cannot be free, from the obligations of this law. *Because* the one is a fellow Christian, a member of the same great family, we are bound to have special consideration for him. We are not at liberty to ignore the relation, but must shape our action with a due regard for his welfare. Other things being equal, or nearly so, he should have the preference. Of course, work should not be given to one who is incompetent to perform it, merely because he is a Christian. We might help him better in some other way. But where he is fairly qualified for the work, though possibly not as proficient as his heathen competitor, it may be the part of Christian charity to relax the rule of the employment of the fittest, and to give him the job. This is doubtless rank heresy to the social scientist, whose standard is the hard and unfeeling law of "the survival of the fittest," but can we doubt that it is in harmony with the teaching of that divine wisdom which has given us the Golden Rule?

In some respects, Chinese Christians have stronger claims on us for sympathy than exist between church members at home. Most of them belong to the humbler ranks of society. Like so many millions in this land, they depend on daily labor to supply the means—reduced by sharp competition to its lowest limits—of sustaining existence. A Christian life often requires the sacrifice of a portion of their scanty income, or puts them at a disadvantage in competing with others for employment among their own countrymen. Is it surprising that they should look to us for sympathy? Is it not the most natural and the most proper thing in the world that when we have work to be done, we should give it to our own people, rather than to strangers? And that we should be willing, if necessary, to submit to some personal inconvenience even, for the sake of helping them? So may we in part obey the command, "Bear ye one another's burdens."

That such a course may be abused is freely admitted. Liability to abuse, however, is no valid objection to any line of conduct that

is known to be right. It only demands the exercise of care and judgment to guard against possible perversion. The evils above recited, if they exist, may be due, in part at least, to our own neglect of instruction, or an injudicious bestowal of assistance. If the laws of Christian brotherhood require us to give precedence over the heathen to our native Christians, they equally demand of them pre-eminent fidelity and zeal in return; and it is our right and duty not only to inform them of the *mutual* character of these obligations, but also to insist on their fulfillment. So too, we are to *help*, but not to *pauperize* them. And very frequently it is a difficult thing to do the one and leave the other undone. No rule will infallibly meet every case. Sanctified common sense, permeated with Christian charity, must be relied on to use wisely, various methods as circumstances require them.

The same principle applies equally to the other part of our subject—the standard of wages to be paid to our Christian employés. The business maxims and practices of the world are essentially selfish in their nature. To secure the largest value at the least expense is the object aimed at, and in the pursuit of it the welfare—or even the rights, of others too often receive very slight consideration. It matters little to the employer, so long as his work is done well and cheaply, whether the wages given are sufficient for the needs of his workmen. If *they* cannot live on them, others can, or at least are willing to try. So that frequently the market value of labor, especially in this land, borders closely upon the starvation line. To make this the *sole* standard in our payment, of wages to those in our employ, is not consistent with the fraternal principles we profess and are endeavoring to inculcate. They require that we should consider not our interest alone, but also the welfare of those who are dependent on us; and this may sometimes necessitate paying wages above the lowest market rates, or in other ways providing for the relief of the necessities of our employés. In any case the spirit of brotherhood should be manifested, controlling the relation of the employer to those in his employ.

This question of wages is one of practical importance, and of some difficulty, in reference to the large class of native preachers and other helpers employed by each mission. They come to this work from various occupations, and they differ widely in intellectual endowments, in qualification for their present calling, as well as in their worldly condition. On what principle is the amount of their salaries to be determined? Each mission doubtless has its own scale of wages, more or less definitely established by usage and tradition, yet the question ever and anon comes up afresh, either in regard to

principles underlying the whole subject, or to their application in individual cases. What is the market value of a preacher, or a Bible woman? Is it the amount they may have been receiving in the secular employment which they gave up in order to work with us? Or is it what they might reasonably be expected to earn if they were to engage in secular employment now? Or what is it? Ought we to put their wages at the lowest point on which a bare existence can be maintained, or is a more liberal policy permissible? Some will save money while others will starve on the same wages. Shall there be a uniform rate of wages, or must we consider individual idiosyncracies?

In deciding these and many questions of a similar character, we must have regard to at least three distinct interests:

1st.—Those of the home contributors, whose gifts are a sacred trust, not to be wasted by us.

2nd.—Those of the native Churches, which are expected to share the burden, and as soon as they are able, to assume the whole of it. We must not make the burden too heavy for them.

3rd.—Those of our native helpers.

The first two classes demand that wages should be as low as is consistent with the welfare and efficiency of their recipients. Yet in determining the amount in each individual case, we should be guided by the kindly spirit of Christian brotherhood, rather than by a hard unsympathetic policy of which the market value is the only standard. While guarding, on the one hand, against a lavishness which shall tempt the cupidity of the unworthy, and make the native preachers objects of envy to the members of their flock, we must beware, on the other, of a false and niggardly economy, which renders their life a constant struggle to make both ends meet, and exposes them to the temptation to resort to any and every means for getting a little relief. Neither poverty nor riches—enough, with care and economy, to live as comfortably as the average of their congregations—should be the condition sought. To secure this for them should be our aim.

Correspondence.

REV. G. JOHN'S EASY WEN-LI NEW TESTAMENT.

TO THE EDITOR OF THE CHINESE RECORDER.

DEAR SIR,

In your issue for July, just to hand, I note a letter by the Rev. H. V. Noyes of Canton, suggesting the possibility of making the Rev. G. John's easy *Wen-li* translation of the New Testament the basis of the long desired union version in that style. With reference to this, would you kindly permit me, through the columns of *The Recorder*, to inform the missionary body, that the first tentative edition of the whole New Testament will be ready for circulation about the middle of September.

During the progress of the work, through the last two years, opportunity was taken of calling attention to it, as the various portions left the hands of the printer, and of inviting criticisms. In response, a large number of missionaries, in all parts of the empire, manifested their interest by communicating with the translator, or the publishers. To these the former was indebted for many suggestions, and the latter for hearty assistance rendered in the work of circulation—their offer to supply gospels, or portions, for this purpose being already taken advantage of to the number of 135,000. Thus a constituency has been called into existence in whose eyes this version has found favour, and whose demand for supplies must be met.

I need hardly state that those concerned are most anxious to have the version widely accepted, and that, as Mr. Noyes has pointed out, they will do all in their power to make it worthy of acceptance. If, however, it be desired to use it as a step towards a union version, it would be well, as the large demand necessitates stereotyping as soon as possible, to have the matter taken in hand without delay. Hence I would beg to suggest that this should be done on the appearance of the complete work, while it is still in a tentative form; otherwise the force of circumstances may lead to its taking a place as an established, and widely used version, without its having had an opportunity of being thus specially fitted for a union one, and with only the imprimatur of those who have hitherto taken an interest in it. It will be placed in their hands for further examination as soon as published, but, as there are doubtless others who may desire to be furnished with a copy, I will gladly forward one to any missionary on application.

Thanking you for the insertion of the above, I am,

Yours faithfully,

JOHN ARCHIBALD,

Agent, National Bible Society of Scotland.

HANKOW, July 20th, 1885.

A NEW THEORY OF TAO.

MR. EDITOR,

A friend, whose originality and earnestness I respect, in spite of his somewhat erratic theology, sends me the following reflections. They may interest your readers, and I therefore place them at the disposal of your columns should you see fit to use them.

DISCIPULUS.

I am very desirous that students of ancient Taoism should examine more carefully the merits of *λογος* as the translation of the character 道 as used in the Tao Tê Ching. Any man who takes a Greek Concordance to the Septuagint and the New Testament, and compares the different passages in which the word *λογος* is employed, will, I think, see that it comes nearer to the rendering wanted than is generally supposed.

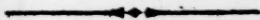
Let me in the first place call attention to a passage in the Hebrews—chapter VII, verses 12, 13,—where that remarkable word has ascribed to it, powers akin to those given by Lao-tzũ to Tao. As translated word for word without reference to English idiom, it runs thus:—"Living indeed, the Word of the God, and energetic, and cutting over, or beyond, every two-mouthed sword, penetrating even unto a shearing or separation of soul and spirit, of joints both and marrow, and a judge of thoughts and intents of the heart; no creation exists unmanifest in the sight of Him, but all things naked and exposed to the eyes of Him who with us is the Word." A native of Greece and professor of languages in New York tells me that the last clause is an idiomatic expression for "those who have the *λογος*." I commend that passage for life-long study. There are similar promises of Divine enlightenment in I John chap. II. May not all Christians pray and work for the possession of the Tao?

Rabbi Wise, of Cincinnati, editor of the *American Israelite*, in his lectures on the Cosmic God, identifies Him in a measure with the *λογος*; and I have myself for several years been revolving in my mind ideas of God something akin to the following. The Elohim of Genesis I is the great, infinite, incomprehensible and supreme Deity, about whom the Scriptures have no explanation, and can have no explanation, for finite man. The *λογος* manifestation of Him appears simultaneously with the work of creation. The Jehovah God—the *I, Hsi, Wei* of the 'Tao Tê Ching—has to do

with man, and it is He who is the One God of the First Commandment. *I, Hsi, Wei*, is the past, present, and future tenses of the Hebrew verb 'to be.' It is correctly given in the Apocalypse as "The Is, the Was, and the Coming One." *I, Hsi, Wei*, has always had a spiritual body. He is the God of this planet, and in some mysterious sense the peculiar patron of Abraham's posterity, which I am inclined to believe, cover the larger part of Europe, Asia and America, particularly in the north. This conception does not necessarily imply gods many, any more than taking steam from a great vapour cloud would make two steams. "God is a Spirit"—*πνευμα*, 氣. Jesus Christ is now this *I, Hsi, Wei*, represented to our minds as standing or sitting *ἐκ δεξιῶν τοῦ Θεοῦ*, but living in our hearts as 道. I believe that a man's resurrection or spiritual body is growing in him from the time he has had this 道 implanted in him. I would urge all whom I address to make this a matter of earnest consideration. No one can contemplate with calmness the prospect of existing for a short time, and then being snuffed out like a candle; and surely the 常身不老, such as Christ possessed, is worth securing. Christ did not strive (不爭—compare 'He shall not strive' in Isaiah) and in that sense we should follow Him if we were non-resistant of external wickedness. By this expression, I mean what was meant in the Sermon on the Mount. Let injustice injure and despoil us as it lists, without any resistance from us. Christ was as soft and receptive as an infant towards the Father, but as hard and unyielding as iron towards approaching vice. It is to withstand in this sense, that is our duty under similar circumstances.

These ideas are crude and changing with me. When we ponder on such vast subjects we experience the difficulty of the child whom St. Augustine saw trying to scoop out the ocean and pour it into his little excavation on the beach. And therefore we ought not to blackball any man for his unformulated creeds. It is the *life* that tells. The Rock is Christ; he is *my* Rock; and if a man's faith is there, he is safe. Never let me ostracise a man for any attitude he may assume while standing on that Rock; he is there—and that is everything. If not on it, I may tremble for him, but dare not even then ostracise him.

藍袍子.



Echoes from Other Lands.

A CALL FOR LAY EVANGELISTS.

The most important article in *China's Millions* for June, is a letter signed by Messrs Scarborough and Hill of Hankow, reprinted from the *Methodist Recorder*, urging on their denomination to employ lay evangelists in the foreign field. Such agents, they say are to be best found "at those meetings where personal holiness and entire consecration to God are prominently advocated," and "are to be won by the offer of a life of sacrifice rather than by one of comfortable ease." They commend the field of Hupeh, "where there are hundreds of thousands of Chinese who have already heard the Gospel in our Hankow and Wuchang chapels, but are now out of the range and reach of our present stations, and yet might be gathered in if we had but a staff of evangelists to work with our native brethren in these regions beyond."

BAPTIST MISSION AT NINGPO.

Mr. Goddard reports in the May number of the *Baptist Missionary Magazine* regarding their various schools—a boys' boarding school, two boys' day schools, a theological class, a girls' boarding school, a girls' day school, and a class of women—which had their examinations early in February:—"The Christian instruction given here in the boarding school under Mrs Lord's care, and in the day school under my wife's care, is certainly doing much for the spiritual and intellectual training of those, who, as wives and mothers, are to exert a wide influence." Of the theological class, Mr. Goddard writes:—"These four young men are coming to their work far better equipped intellectually than any of the preachers now in the employ of the mission." The examinations of Miss Inveen's class of women Mr. Goddard thinks the most interesting exercises of the whole:—"About three months ago she gathered the Bible-women, and such of the women among the church members as could come, into a class for daily instruction. The Bible-women, being in advance of the others, had a course by themselves. They now go back to their homes, spiritually quickened many of them, I hope, and better fitted to make advancement in their own Christian life, as well as to impart Christian truth more intelligently to their neighbors."

LEAVENING PEKING.

Rev. James Gilmour, writes to the *Quarterly Record* of the National Bible Society of Scotland, of a man entering the chapel who, to his surprise, proved, in conversation, to have "a complete knowledge of Christianity, gained mostly from books bought from Mr. Murray. Leaving this man to speak to the preacher, I went away to the back of the chapel and asked a man to come and sit beside me. Him I found even more well informed on Christianity, his knowledge of which, he had gained from a New Testament he

had bought of Mr. Murray, at the Chién Men. I have met in the chapels many men who know Mr. Murray and have bought books from him. It would be altogether a mistake to think that all, or even a majority, of those who buy from him make such good use of their books, but it is right that you should know that such men are among the purchasers, that you may be encouraged in going on with your good work of leavening the city of Peking with the knowledge of God. By preaching and bookselling the city is being leavened. Your work helps ours, our work helps yours, and if we can only encourage each other to go on and not faint we shall reap in due time."

REAPING IN CHINA OF SEED-SOWING ON THE SANDWICH ISLANDS.

An interesting case is reported by Rev. C. R. Hager, of Hong-kong. A young man named Tong Hong went to Honolulu some six or eight years ago, where his father was engaged in business. There he attended an English school. He became interested in Christianity, and attended the chapel. His father punished him severely for this, and finally sent him back to China. Here, he met another Christian young man, who was being similarly disciplined, and recently he made open profession of his Christian belief.

CHINESE EDUCATION A FEARFUL WASTE OF ENERGY.

This following paragraph is from the pen of Rev. Yung King Yen, Professor in St. John's College, in *The Spirit of Missions* for January. Coming from a Chinaman it is of special significance:—"In the Chinese Classical course [of the College] the plan of instruction is followed, which is in vogue in the native classical school. Were we to have our own judgment, we would like less mechanical memorizing, and more of the exercise of the reflective powers. The Chinese system is a fearful waste of energy and a death blow to mental vigor; and it is this system which has made a fossil of the nation. Unfortunately, progress in education, as in other departments of civilization, must be made slowly, and not be too far ahead of the times. Otherwise, however good in itself, it will never be appreciated, and moreover, those who make it will suffer the consequences of not being in sympathy with the existing conditions. Liberal institutions like St. John's, have to adapt themselves in part to the literary needs of the people, and in so far they are very much trammelled. A truly liberal curriculum and a scientific method of instruction cannot yet be carried out, without serious injury to the future of the student as regards his social position."

CHARACTERISTICS OF NATIVE METHODISTS IN THE HOCKCHIANG DISTRICT.

The Rev. F. Ohlinger writes to the *Gospel in All Lands* for June:—"The Hockchiang Methodists are a praying people. Two-thirds of them 'believed,' because they or some of their friends were healed in answer to prayer. Prayer-healing is not an antiquated notion among them. They pray, and call their pastor to pray at least as soon as they call the doctor. They have joyful

deliverances to relate. They are still in the age of 'imperfect observation and boundless credulity,' says some one. Our preachers say:—These prayer-healed Christians are by all means the most reliable members we have; they show such grateful reverence, while others are apt to lose all reverence when they cast away their idols. . . . They believe in God the Almighty Maker and *Preserver* of heaven and earth; they believe that God has not only built the wonderful house in which they dwell, but that He holds the keys to all the doors and recesses of the same, whether known or unknown to man; that He imparts efficiency to certain known remedies; that He directs us in the use of remedies, or heals by unseen remedies and by the word of His power."

"Another characteristic feature of our Hockchiang Methodism is the systematic and full use made of the intelligent and zealous laity. Our circuits have from four to twelve 'preaching places,' at each one of which, it is expected that the pastor or a licensed layman will conduct services every Sunday. A preacher that does not show himself at stated intervals at all these places is soon classed among the 'sit-chapel' preachers, as distinguished from the itinerant, 'going-forth' preachers. It requires much skill on the part of a preacher in charge to utilize this large official lay element profitably. And woe to him if he is second to any of them in zeal, toil, or pulpit ability. It is therefore a hard field for beginners; they are apt to be killed (ministerially) or to be doubly revived."

AN ENTIRE TOWN ADOPTS CHRISTIANITY.

Miss Laura A. Haygood, in the *Woman's Missionary Advocate* (Meth. South), for May, gives the following story as told by Archdeacon Moule at the Shanghai missionary prayer meeting:—"On the coast of China, near Foochow, is a country village of about five hundred inhabitants. It is not a mission station, but in the suburbs is a mission chapel in charge of a Chinese helper, a native lay preacher. The chapel is visited from time to time by missionaries of the Church of England. Last summer the people became so irritated against all foreigners, because of the troubles between France and China, that the visits of the missionaries were necessarily suspended for awhile. The lay helper continued his work—visiting families, distributing tracts, and talking to the people as he had opportunity. In mid-summer, cholera, in a fearful form, came to the village; death followed death in quick succession. The terror-stricken people fled to their gods, and sought in every way to appease them. The lay preacher came to them and told them of a God who *could* hear their prayers and *could* save them. Because of their despair they listened. He asked them to join him in asking God to stay the plague. With united hearts they did pray, with only faith enough, it may be, to inspire the prayer. But God honored the faith of his servant who had testified of his power, and heard and answered the prayer, and *that day* the plague was stayed. The people of the town held a conference, and as a town, they resolved to accept the new religion, and to worship

hereafter the God who had helped them. When the story was brought to the missionaries they rejoiced with trembling, and questioned what the end might be. Now several months have passed, and the glad tidings come, that, while some have fallen away, two or three hundred have remained faithful, and are proving their faith by their works, in that they have brought together more than a hundred dollars as a voluntary contribution toward building a chapel."

Our Book Table.

The *China Review* for May and June, is, as usual, full of sinological lore. Mr. Piton continues his Historical Studies; Mr. E. H. Parker gives another Contribution towards the Topography and Ethnology of Central Asia, with intimation of continuation; Dr. Edkins' prolific and instructive pen gives two articles, one on Chinese Roots, the other on Chinese Early Mythology; while Dr. Chalmers has a second article on Wind Instruments; and an anonymous author writes on the characteristics of the Regime of the Tang Dynasty; while Dr. Eitel's Notices of New Books are vigorous and valuable. In noticing Mrs. Bryson's "Child Life in Chinese Homes," he says:—"The old hackneyed story of the 'baby tower' erected outside most cities, is repeated. We have no doubt such towers must be in existence somewhere in some provinces, though we have ourselves passed through many cities in South-China without ever seeing or hearing of the existence of one, but we think the question of the actual extent of the area, within which such baby towers are found, deserves investigation." It is evident the editor of *The*

China Review has never had the privilege of exploring the suburbs of Shanghai, where he would have found at least two so-called 'baby towers.' Again he says:—"The horrible cruelties and sufferings connected with the fashionable practice of foot-binding are in our opinion, rather under-stated, than exaggerated." In the notice of Mr. E. H. Parker's "Ancient Language of China," in the *May Recorder*, Dr. Eitel says:—"We think, and we differ here as widely from Mr. Parker, as from Dr. Edkins, that the Chinese have never shown any really philological instinct (no more than a historic instinct), that they have written acutely on philological banalities, but that the whole field of Chinese philology is as yet a barren waste, which Dr. Edkins, Dr. Chalmers, Mr. Parker, Mr. Kingsmill, and Mr. Terrien de Lacouprrie have only lately begun to cultivate, each in his own way indeed and with but indifferent results, but we believe the common cause of philology will prosper best if each man diligently pursues his own course without deprecating the labors of others."

Editorial Notes and Missionary News.

A DISTINGUISHED TRAVELLER'S ABSURDITIES.

The New York *World* must be greatly in need of matter for its columns, or must be sadly under the influence of party feeling to publish what it has regarding the American Consular Service, and regarding American Missionaries, in China. A "distinguished traveller"—he must indeed be a "distinguished" man to prove so gullible or so false—reports that "the minor officials connected with the Legation, and a number of our consuls, have entered into a combination with the missionaries for the purpose of carrying on the trade" in opium; and he "knows of his own knowledge that a number of missionaries have made large fortunes through the smuggling into China of contraband opium. The same packages which bring them their bundles of tracts are often mere covers for large quantities of the terrible drug."

The idea that Chinese tracts are imported from abroad, or if they were, that they could be made to serve as covers for opium, speaks little for the knowledge of this wholesale libeller, and distinguished blunderer, and still less for his ingenuity in manufacturing a case, since Chinese books are printed within Chinese territory, and in transit from port to port are under the close inspection of foreign Custom House officials. In his anxiety to degrade the consular officials of his country, and the missionaries, he unwittingly implies that the Imperial Customs Service of China, which is known to be so efficient, with its vigilant corps of foreign officers, under the direction of Sir Robert Hart, now British Minister to China, has been either a party

to these fraudulent importations, or is scandalously blind. There are some lies which have a verisimilitude to truth which renders them somewhat plausible; but this clumsy defamer tries to daub with wretched mud, which the least practiced eye detects as such, so that we almost need to apologize to our readers for even noticing him.

EDITORIAL NOTES.

Editorial Infallibility is sometimes a very comfortable doctrine, though it occasionally receives a severe wrench. For instance, we recently stated that the Woman's Hospital at Foochow was the first established in China, whereas it appears that there was a hospital for women in Peking several years before. We are hoping soon to print a full statement regarding Medical Work for Women in China.

We would call attention to the *Diary of Events in the Far East* on the concluding pages of this number. Our purpose is to have such an article in each issue, covering to the middle of the month previous to the date of publication, which is about as late as it will be possible to make up the *Diary*, as hereafter we expect to issue *The Recorder* by the first of each month.

We notice that our friend, Rev. Mr. Muirhead, speaking at the Annual Conversazione of the English Evangelical Alliance, rightly reported that in China, "There was geniality, and friendship, and love, and affection throughout all the missionaries, from whatsoever part of the world they come." After mentioning weekly prayer meetings, and monthly conferences of various kinds, he said, "They also had meetings for a cup of tea. That was the land of tea, and missionaries were as fond of it as the country-men

to whom they had gone!"—a pardonable rhetorical expression, inspired no doubt in part by the "tea and coffee" which had just been served at the *Conversazione* in Regent's Park College.

We do not understand the remark of the *North-China Daily News* to the effect that the Old Testament revisers have taken "considerable liberties" with "the pure Word of God." The changes they have made, are demanded by the closest adherence to the letter of the Bible which the genius of the language allows—a practice which, if more closely followed, as urged by Rev. G. F. Fitch in the last *Recorder*, would avoid many difficulties and dangers.

In reply to a question of one of our critics as to whether it is the custom of "American Missionary ladies to sign themselves Miss or Mrs. So-and-so," we are happy to give the information that it is increasingly the practice of American ladies to give these designations in business or public documents; and a very convenient practice it is, however "queer" it may look to some; and we doubt not it will in due time find followers even in the British Islands. We do not see that the fact, if it be such, of its being "unknown among educated people in England," settles the case against it, for no class in any land has the monopoly of all that is reasonable and proper.

MISCELLANEOUS ITEMS.

From Corea, Dr. Allen writes:—"Things are progressing finely with us. The hospital is very popular, and is usually full, with 50 to 100 out-patients daily. The troops have left, and the threatened trouble has not come. Three families of Methodist Missionaries have arrived, and have received ground near us; others are coming soon. Mr. Underwood has four boys as the nucleus of a school. Mrs. Allen has the wife and the mother of a nobleman, who have come expressly to

study Christianity. I have a number of medical students at the hospital, most of whom understand English; and recently the Queen sent nine young women to live in the hospital and study medicine. They are quite bright."

It is a very significant fact that the late negotiations between Japan and China were conducted in the English language.

The Canton Inundation Fund is reported as amounting to about \$71,000, of which \$1,500 came from Chinese in Yokohama. In Japan, the subscriptions by foreigners for the relief of sufferers at Osaka, amount to \$4,000, of which \$628 were from Chinese residents at Kobe.

A writer in the *Independent*, New York, claims that Prof. Ko Kun-hua, who for three years was instructor of Chinese in Harvard University, Mass., and who died on the 14th of February, 1882, was a believer in Christianity, though he had not publicly committed himself.

The Rev. Mr. Cook, of the English Presbyterian Mission at Singapore, draws attention in the *Singapore Free Press* to the fact that Dr. Dennys has misstated Mr. Cook's opinion as agreeing with that of Dr. Dennys on the Opium Question. It is not the first time that a person charging others with errors of statement is himself convicted of the same thing.

"A Chinese lady, Miss Kin Yamei, the adopted daughter of Dr. McCartee, who resided many years in China, has obtained the degree of Doctor of Medicine in the Woman's Medical College here [New York.] After further improving herself in the medical art, she will proceed to China to practice."—*The London and China Express*.

There are one thousand Chinese laundries in New York and vicinity where 4,500 Chinamen are employed, besides whom there are about 1,000 Chinese in New York city and its neighborhood.

A writer in the *China Mail* estimates the cost to the Chinese of the late Franco-Chinese war at 150 million Taels, (about \$200,000, 000) and 100,000 men, largely by disease. The French losses he estimates at 70 million Taels (or about \$93,000,000) and 15,000 to 20,000 men by wounds, disease and climate.

We learn that a work of 260 pages is soon to appear, published by the Methodist Book Concern, New York, on the History of Methodist Missions in China, from the pen of Rev. L. W. Pilcher.

Mr. C. A. Colman of Canton hears from Dr. Mackay, that his students and preachers in North Formosa gave "the missionaries a right hearty welcome" on their return to Tamsui. Claims for damages for chapels and other property, destroyed by the Chinese during the late war, are being laid before the proper officials, with hopes of success.

At the late meeting of the General Assembly of the Presbyterian Church, South, Rev. M. H. Houston, D.D., lately missionary to China, was elected Secretary of their Board of Foreign Missions. The Rev. Dr. Wilson, for many years Secretary, is now Secretary *Emeritus*. This denomination has shown its wise appreciation of the value of having men, who have themselves been engaged in foreign missionary service, as directors of its foreign work—Dr. Wilson having for many years been a foreign missionary to Africa.

The Harvest Field, published at Bangalore, India, commenced its sixth volume with the July number. It is devoted to missionary topics, and is edited by Rev. W. H. Jackson Picken of the Wesleyan Mission. The price to subscribers in China is 2½ rupees, including postage.

The papers mention that a letter has been published in Rome, from the Chinese Emperor to the Pope, in reply to the letter from the Pope to him. "The chief feature is that the Emperor of China addresses the Pope, not as 'Supreme Pontiff' (as

he signed) but as the 'Emperor of Religion'."

The Chinese Government has donated the 1,200 different objects displayed by it at the late New Orleans Exhibition, and valued at \$20,000, to the University of Michigan.

We learn from the *Baptist Missionary* that Rev. J. N. Cushing, D.D., of Rangoon has completed the translation of the Old Testament into the Shan language. Dr. Cushing has taken the manuscript to America for careful revision before printing.

"*Siam and Laos*" is the title of a book by the American Missionaries working in those lands, which is well spoken of by various missionary periodicals.

ROMAN CATHOLICS IN CHINA.

The *Catholic Register* reports that 16,185 heathen have abjured their heathenism during the last year, in Eastern Asia, and 300 heretics been won to the true faith. The 29 Bishops and 693 missionaries administer to the spiritual wants of 861,000 converts; 129,678 heathen children at the point of death have been baptized. The Vicar Apostolic of Northern Honan writes that the Christians have never enjoyed such peace as they do now. There has been a great improvement in the Southern provinces. The authorities of the two Kwangs have published an edict saying, Bishops and Missionaries can return to Canton, and to all parts of the province, and all places of worship may be re-opened without fear.

A.B.C.F.M. MISSION, NORTH CHINA.

We have been favored with the following partial Statistical Table of the above mentioned Mission for 1884. Pang Chia, the latest station taken, shows the largest membership, and Tientsin, the oldest station, shows the smallest number, because the former was set off from the latter, and took the mass of the Tientsin membership.

Table of Membership for 1884.

	April 1st, 1884.	Added.	Died.	Excom- municated.	March 31st, 1885.
Tientsin...	56	20	1	...	75
Peking ...	185	24	5	3	201
Kalgan ...	66	21	2	4	81
Tungcho...	51	11	...	3	59
Paoting Fu	64	14	...	2	76
Pang Chia	361	67	8	44	376
Total ...	783	157	16	56	868

THE GIRLS' BOARDING SCHOOL
AT WUHU.

The Corner Stone of a Girls' Boarding School, in connection with the Woman's Foreign Missionary Society of the Methodist Episcopal Church at Wuhu, was laid on July 21st,—by H. B. M's. Consul, B. C. G. Scott, Esq., in presence of a goodly company of natives and foreigners. A very interesting service was held, and a suitable address delivered by Mr. Scott, who expressed his hearty sympathy with our work. The school, which adjoins our Mission houses on Yih Ki Shan, will accommodate from twenty to thirty girls, and will be under the charge of Mrs. Jackson. J.

THE ANTI-OPIMUM SOCIETY.

At a special meeting of the Society for the Suppression of the Opium Trade, held June 16th, it was voted;—"That until authentic information is obtained by the publication of the pending Convention and relative papers, the operations of the Committee be confined to the prosecution of the second object of the Society, viz., 'That the British Government of India shall not encourage and promote the opium trade;' also that the Secretaries be instructed to inform the supporters of the Society throughout the country that, before committing themselves to any opinion as to agreement between the two Governments, the Committee wait for definite knowledge as to the position in

which China will be left in future in regard to the entire liberty of action as an independent Government in the matter of the opium trade."

The controversy between Dr. Dennys and Rev. S. Turner, Secretary of the *Society for the Suppression of the Opium Trade*, results in Dr. Dennys' taking exception to the statement that Great Britain forced the opium trade on China, and to some half a dozen sentences by anti-opium writers, which he pronounces exaggerations. But, strange to say, Dr. Dennys himself is betrayed into the admission that "As a habit, opium-smoking is bad; in excess, very bad." After this, there seems to us little room for controversy.

REPORT OF THE SOOCHOW HOSPITAL
FOR 1884.

The second Report of the Soochow Hospital at the Methodist Episcopal Mission, South, under the care of W. R. Lambuth, M.D., is a more than usually interesting pamphlet. The author has illustrated his own suggestion, that a little extra work and attention to details might make Dispensary and Hospital Reports more interesting and profitable than they usually are, and render them an invaluable factor in medical missionary work, which seems all the more important in the absence of a Medical Periodical on the coasts of China. Several affecting, some of them amusing, cases of gratitude are given. A First-class Department for those who are able and willing to pay, is one upon which Dr. Lambuth bestows much attention, and in which he averages five or six patients a day. A Medical School with seven pupils, now increased to eleven, was kept up during nine months of the year,—the Rev. A. P. Parker teaching Chemistry and Physics; W. H. Park, M.D., Theory and Practice of Medicine, Diseases of Children, Pharmacy, etc.; and W. R. Lambuth,

M D., Anatomy, Physiology, Surgery, Materia Medica, Therapeutics, etc. The English language has been taught, but the lectures have been in Chinese. A proposed pupil passes first three months of probation, and is subjected to a physical examination, and to a thorough examination upon the Chinese Classics. A matriculation fee of \$5.00 is paid at the end of the three months' probation, and \$1.00 a month is charged, for tuition. Each student furnishes his own books, food and clothing. The nucleus of a Museum has been formed. From the fees charged, the running expenses (exclusive of foreign physicians' salaries, and outlays for instruments and apparatus) have been met—an expenditure of about \$100.00 per month. First-class patients, pay 56 cash on entering, and prescriptions

are charged; second-class patients pay 28 cash, and have their medicines free; private patients visited at their homes pay \$4.00 and chair-hire, opium patients pay \$4.00, though \$1.00 is returned, provided report is afterward made as to the condition of the patient; vaccination at the Dispensary costs 56 cash, at the home \$1.00; in-door patients pay .05, or .25, or 50 cents a day, according to their accommodations as first, second, or third-class patients; and opium patient refugees pay \$2.00, \$5.00, or \$10.00. The total number of patients is classified as follows:—*Dispensary*, new patients 7,805, old 3,670, total 11,475; *Hospital*, medical 37, surgical 39, opium habit, 196, total 272; *Private patients*, foreign 27, native 67, opium-poisoning 18, total 112; *Grand total* 11, 859.

ERRATA.

In the *Recorder* for August, page 309, third line, for *sau* read *gau*.

Diary of Events in The Far East.

July, 1885.

Russian Protectorate of Corea reported.—Chinese troops being massed in the Amur region.—Brigands in Tai-chow, Chekiang.—Troubles reported in Ili from unpaid soldiers.—Foreign population in Shanghai, exclusive of the French Concession, 3,673; Native population, 125,665.—Great floods in South China, and Central Japan.—Rainfall during June, in inches, at Ichang 5.77, Hankow 9.29, Kiukiang 14.89, Wuhu 13.89, Chinkiang 9.98, Zikawei 11.42, Hongkong 30.99, Pakoi 25.50.

5th.—Anamites attack the French at Hué, and are repulsed with great loss by Gen. Courcy. The King flees. Ten million [francs?] taken by the French, and large quantities of silk piece goods.

6th.—H. E. Li Fêng-pao, late Chinese Minister to Berlin, arrives at Shanghai.

7th.—The Empress bestows what are supposed to be her final rewards on those who have distinguished themselves in the South in the war with France.

14th.—The *Fête Nationale de France* celebrated with much expense at Shanghai.

15th.—Corean Custom-house at Chemulpo destroyed by fire.—At Chefoo, the thermometer registers 98° F.—Relief party under Rev. T. W. Pearce returns from first trip up the West River, Kwangtung.

17th.—The Opium Convention between England and China signed.—Highwater mark at Hankow, 45 feet, 6 inches.

19th.—Water Spout at Wuhu.

20th.—The French Senate votes the ratification of the Tientsin Treaty.—The steamers resume their daily trips between Shanghai and Ningpo.

21st.—Rev. Messrs Ost, Fulton, and Grundy return from relief trip up the North West River, Kwangtung, having relieved 80 villages, in which were 25,000 people, 3,200 houses having been destroyed.

23rd.—Rev. Thos. W. Pearce reports regarding a relief party up the North River, Kwangtung, that they proceeded 60 miles, visited 42 villages in which 2,084 houses had fallen, and